

The Religious Enquirer AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

'THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN.'

VOLUME XIV.

SATURDAY, SEPTEMBER 26, 1835.

NUMBER 26.

THE INQUIRER AND ANCHOR

published simultaneously at Hartford, Conn. and Alany, N. Y. every Saturday at \$2.00 per annum—\$1.50, paid within four months from the time of subscribing.

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Dixon & Hills, Printers.

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The New Birth.

By the Rev. H. Ballou, 2nd of Roxbury, Ms.

In the Acts of the Apostles, are accounts of the process of several conversions, experienced under the preaching and under the immediate observation of the inspired apostle of the Lord. These conversions will afford us an unerring example of such as the apostles thought genuine—they are the very specimens we need, in order to put this matter forever at rest. My friends, look at them. Take the account of the conversion of the Ethiopian Eunuch. He 'had come to Jerusalem for to worship, and was returning; and sitting in his chariot, read Esaias, the prophet. Then the spirit said unto Philip, Go, join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, understandest thou what thou readest? And he said, How can I, except some man should guide me?—And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this: *He was led as a sheep to the slaughter; and like a lamb, dumb before his shearer, so opened he not his mouth.* In his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth.—And the Eunuch answered Philip and said, I pray thee, of whom speaketh the prophet this? of himself, or some other man? Then Philip opened his mouth, and began at the same scripture and preached unto him Jesus. And as they went on their way, they came to a certain water; and the Eunuch said, See here is water; what doth hinder me to be baptized? And Philip said,—' What did Philip say? Did he demand of the Ethiopian, whether he had been made to see that God would be just to cut him off, and send him to endless perdition? whether he had been brought to despair of God's mercy? whether he had seen divine justice shine so bright in his eternal destruction as to be willing to be damned? Hear, what Philip said: 'And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both

into the water, both Philip and the Eunuch; and he baptized him.'—Acts. 8.

Here is the *experience* of the Ethiopian. How different from those that are generally required and told, at the present day! Not a word of horror and distraction; no frightful vision; no gloom, no despair. It was all a calm exercise of the reason and of the heart, begun and accomplished in the space of a few hours. Philip, by the divine blessing, convinced him that Jesus Christ was the son of God; and he, like a reasonable and honest man, became anxious to join the christian church, and to practice and enjoy the religion, with the knowledge of which God had now blessed him.

Take another account of conversion; On the day of Pentecost, Peter stood up and preached to the multitude which ran together to witness the phenomena of the tongues of fire, and the diverse languages; and we are informed that on the same day, there were added to the disciples about three thousand souls. My friends, I appeal to you, was it possible that these three thousand persons could relate such an experience as is now customary, all in the space of one day, and that too, after considerable of the day had expired? Moreover, at the third hour of that day, we are informed, 'they were all amazed, and were in doubt, saying one to another, What meaneth this?' so that, at the largest calculation, it was not more than sixteen hours in which they passed through all the scenes of their conversion. Here is nothing said of their seeing God to be their enemy, believing there was no mercy for them, and being willing to be damned. The miracle they had witnessed fastened their attention, and convinced them that God was with the apostles; and when Peter assured them 'that God had made that same Jesus whom they had crucified, both Lord and Christ,' we read that 'they were pricked in their hearts, and said unto Peter, and the rest of the apostles, Men and brethren, what shall we do? Then said Peter unto them; Repent and be baptized, every one of you, in the name of Jesus;' and this they immediately did, without waiting days and weeks, in order to become gloomy and sink into despair. Here is the literal, uncolored account of the conversion of the three thousand.—Acts ii.

For another specimen of ancient conversions, see that of the Jailer: Paul and Silas had been cast into prison at Thyatira, by the magistrates, and the Jailer thrust them into the inner dungeon, and made their feet fast in the stocks.—But at midnight—'there was a great earthquake so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's hands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed him—

self, supposing the prisoners had fled.' [Take notice.] 'But Paul cried with a loud voice, Do thyself no harm, for we are all here. Then he called for a light, and came trembling, and fell down before Paul and Silas and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ and thou shalt be saved, and thy house. And they spoke unto him the word of the Lord, and unto all that were in his house. And he took them, the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.'—Acts, 16. What apprehensions of God's vengeance, and of endless damnation had this Jailer, in order to prepare him for conversion? None; at midnight, we see him so thoughtless and rash as to raise his hand against his own life, merely because he supposed the prisoners committed to his charge had escaped, and before morning, we see him brought to consideration by the striking events of that night, converted by the preaching of Paul, and received by him as a disciple of Christ. See his household also:—at midnight, 'the word of the Lord' was preached to them; and before morning, they all believed in God, and were baptized! See verses 33 and 34.

My brethren, can any thing more be needed, to show that conversion, in the days of the apostles, was not what it is generally supposed to be at the present day? We certainly have no more reason to suppose that the customary scene of affright, horror and despair is necessary to conversions, than that a fit of sickness is.

There is but one more *particular* and *full* account of conversion in the book of Acts; and that conversion was a miraculous one, attended with several circumstances peculiar to itself, so that it cannot be considered so fair a specimen as those we have already examined. Nevertheless, let us bring forward this also, and see whether it was either produced by, or accompanied with fears of God's interminable wrath and vengeance. I allude to the conversion of St. Paul: 'As he came near to Damascus, suddenly there shined round about him a light from heaven; and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? and he said, Who art thou, Lord? And the Lord, said, I am Jesus, whom thou persecutest. It is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said, Arise and go into the city, and it shall be told thee what thou must do.—And the men, which journeyed with him, stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth;—and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and did neither eat nor drink. And there

water baptism, entirely to every man's conscience. But notwithstanding our agreement on this point, I must demur at his position, that it is a 'christian duty,' or an 'express command of the Son of God.' And, further, before he calls on me to 'undo' any thing, and thus prove a *negative*, let him prove his own *application* correct. When this is done, I will produce scripture to prove that the apostles *did* baptize with the Holy Ghost, and from thence make up my inference, that they were commanded so to do.

It is somewhat mysterious to me, how my respected Brother can dispose of express commands from the Son of God, in such a manner, as to leave it with every man professing to be a christian, whether he will observe them or not. Jesus commands us to, practice rendering good for evil. Can they who profess faith in his name be justified in practicing the *contrary*? Yet if I understand Br. H. this is no more imperatively commanded than is the administration of water baptism.

Again. He says.—'I think whoever reads the article referred to by Br. B. will find little to favor the charge, which his communication is intended to establish.' In reply, I would say, that though I could wish there were no foundation for the charge, yet, after having read his article again and again, I am of the same opinion as before. True, he would not make the rite in question 'a test of discipleship,' and the difficulty with me, is, how he can be consistent in thus nullifying the commands of Jesus. I have always supposed, that obedience to his requisitions, was the very thing that constituted men his disciples; and that as far as they fell short, so far they lacked in their claims to that character. It appears, however, that according to the standard of Br. Hammond, I am in the wrong.

On the subject of controversy Br. H. seems to have some peculiar feelings. If he is determined to have none, I know not why he should introduce a controverted point and express his surprise at the opinions of those who differ from him. 'It is a poor rule that don't work both ways.' It is assuming rather too much, in my opinion, for a man to attack my sentiments, and then say he will 'have no controversy.' My creed is, if an erroneous opinion is worth being stated in a public journal, it is worthy of a refutation through the same medium. Perhaps some of my brethren, who write upon subjects that have no bearing upon the morals of men, will take a hint in this place. And I would respectfully suggest to them the propriety of introducing no subject, but such as may enrich the understanding and improve the heart. With Br. Hammond I have nothing further to offer on the subject of this article, except to say, that when I am persuaded that to be plunged or sprinkled, will make me more faithful in the discharge of those duties which I owe to God and my fellow men, I shall submit to that ordinance, which I now believe was 'nailed to the cross,' and by the covenant of divine grace, entirely superseded.

J. B.

BELIEF AND UNBELIEF.

The great and distinguishing doctrines of the Gospel are those, which relate to a future existence, and the happiness and glory of that existence.—Life and immortality are brought light in the Gos-

pel; and these facts are received by believers in the doctrines of divine revelation, as the infallible word of God.—But they are contested by those who have no faith in that revelation—by unbelievers—and sometimes pronounced the splendid visions of silly enthusiasts. And we will now admit, for the sake of showing more clearly and fully their importance, that they are, as their adversaries say, mere visions—without foundation in reason or in truth, and designed to impose on the ignorance and credulity of mankind. We will cast them as 'the vile and worthless weeds' away, and give up all expectation of living beyond the present state of our being. We will take the vain philosophy of the world for our guide, and follow its directions, until our days on earth shall be numbered, and we shall go down to the house appointed for all the living. We will cease to be vain and visionary creatures, and assume the character of reasonable men, and imagine ourselves to be, worthy of entering within the portals of the Temple of Reason. In a word, we will become firm and decided unbelievers, and take our stand with those who openly reject the volume of Revelation, and ridicule all its essential and distinguishing doctrines.

And now, we desire to know, what do we gain by all this? In what way or in what particular instances, is our condition in this world improved by our renunciation of the Christian faith? Are we made better by it, or wiser, or happier, or more inclined to excel in our civil and social duties?—Does it afford us any enjoyment in those dark and gloomy seasons of life, in which friend is called to part with friend, or parents with children, or husbands with wives? Will it cheer and strengthen our hearts in the day of adversity and trial, or impart resolution or firm confidence in the hour of death? Will it produce all, or even any, of those desirable objects? And if it will not, we shall be glad to understand its practical utility. We should be glad to know what its advantages are, and what good it can possibly produce. Its beneficial consequences, if any it have, must, of course, be confined to the present world. If it can do us no good in this, it can do us no good in any.

We press the question, then—what can we gain by disbelieving the doctrine of future life and immortality? And we answer the question emphatically and decidedly, nothing. Even if there be no future existence, no future happiness, we gain nothing by believing it.—But not so on the other hand. If we believe, sincerely and truly, that death is but the prelude to another and better existence, it enables us to triumph over the afflictions of the present world, and even over death itself. It affords us constant enjoyment on the journey of life; and if death shall terminate our existence, we shall never realize our disappointment.—We shall never know that all our cheering hopes, and encouraging prospects of future life and glory have been blasted by the event of an eternal sleep. Of course, we shall lose 'nothing, in relation to what may be our fate beyond the grave—for if we exist not, we shall suffer nothing, enjoy nothing. But we shall nevertheless enjoy unspeakable satisfaction in the belief of the glorious doctrines of the Gospel in the present world. Whether therefore, they are true or not—even if, as the

unbeliever says, they are all a dream—we say f ourselves, let us dream on. It is a dream, whic we pray God, while life lasts may never be disturbed.

But it is a source of high and holy satisfaction to us, that what the Gospel reveals, is sustained by the teachings of nature, and susceptible of sufficient proof to recommend it to the attention of every serious and candid man. Every one, it is true, may not believe it: but every one should closely examine its foundation, and ascertain its claims to credibility, before decidedly rejecting it. If it be a fact, it is a great, a glorious, a sublim fact. If heaven has ordained us for future happiness and glory—if we are destined, by the eternal counsels of God, to be raised immortal and incorruptible beings—it is highly important, trascendantly important, that we should understand it, and believe it. It will cheer us upon the journey of life; it will disarm affliction of its keenest dart; it will cause bright and cheering light to shine upon our pathway to the tomb; it will direct the soul, lingering & trembling upon the shores of mortality, to the heaven of eternal rest. In short

'Tis this blest hope which streaks our morning bright,
'Tis this which gilds the horrors of our night—
When wealth forsakes us and when friends are few,
When friends prove faithless and when foes pursue.

'Tis this which wards the blow or stills the smart,
Disarms affliction or repels his dart;
Within the breast bids purest rapture rise,
Bids smiling conscience spread her cloudless skies.

Gospel Banner.

A FACT.

Original.

A sister in the faith of Abraham, a few evenings since, observed, that it had been said, that Universalist clergymen were more subject to failing than those of any other order. Said she, 'I tell them, if it appears so, it is because they are, as a body, more strict in their rules than any other order. If our ministers do wrong they are exposed and set aside. But if the Limitarian clergymen are guilty of crime, they make every effort to hide it, and their fellowship is seldom interrupted.' I say this is 'fact.' Let Universalist rules be applied to the clergy of other denominations, and many that are now thought to be exceedingly pious, would be 'fugitives and vagabonds in the earth.' Still, I apprehend we are not sufficiently watchful. It is not enough that we are as strict and as moral as other people—if we have *better principles* we ought to be *better men*. Christ has left us an example, and let us follow in *his steps*.

J. B.

TIME.

It waits for no man—it travels onward with an even uninterrupted inexorable step, without accommodating itself to the delays of mortals. The restless hours pursue their course—moments press after moments—day treads upon day—year rolls after year. Does man loiter? procrastinate? Is he listless or indolent? Behold the days, and months, and years, unmindful of his delay, are never sluggish, but march forward in silent and solemn procession. Our labors and toils, our ideas and feelings, may be suspended by sleep, darkness, silence and death may

reign around us, but time rests not—slumbers not, but presses along, and knows no stoppages. We may dam up mighty rivers—stop them in in journeying to the ocean—press them back to their source; but the arrest of time is beyond the power of any human being, besides omnipotence. The clock may cease to strike, the bell to toll; the sun may cease to shine, the moon stand still; but the busy hours pass on. The months and years must move forever forward.

INQUIRER AND ANCHOR

SATURDAY, SEPTEMBER 26, 1835.

DEDICATION IN SOUTH CAROLINA.—The following we copy from a late number of the 'Southern Evangelist.' The truth is fast progressing in that region; and though there are many obstacles which the brethren are called to meet, they show a vigorous determination to overcome them all.

The new Universalist Meeting House in Newbury District, S. C. was dedicated to the worship of 'the living God, who is the Saviour of all men, especially of those who believe,' on the 4th Sunday in May last. Two discourses were delivered on the occasion, the first by Br. E. Linch, from Daniel x. 21. But I will show thee that which is noted in the scriptures of truth.' The second discourse by the writer, from John vi. 61. 'I am the living bread which came down from heaven. If any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world.'

The audience was large and very attentive. This house is situated about 5 miles from the Court House, in a west or south westerly direction; it is a large building, and is called 'Fredonia Meeting House,' being, like all our places of worship, free for the use of all who profess to be Christians. This is the second Universalist Meeting House in Newbury Dist. and besides these there is another tolerably good house owned mostly or wholly by the Uniwersalists, all three within ten miles of each other.

THE CONNECTICUT CONVENTION OF UNIVERSALISTS, as noticed in another column of this paper, will hold its annual session on the 14th and 15th of October next. We beg leave to call the attention of societies, within the limits of this state, to the subject of electing *delegates* to attend the session of this Convention. It is highly important to the prosperity of our denomination, that the societies in fellowship with this Convention should be represented by means of their delegates. Our brethren, we fear, are not sufficient impressed with the importance of this matter. It is not enough that societies should be organized; they should be represented in our ecclesiastical councils; their condition, their prospects, their wants should be made known, that when assistance is required, it may be granted as far as possible. Every society in fellowship with the Convention has the right to send two delegates. And societies not in fellowship, by sending delegates and making application, can have the fellowship of the Convention. Or, application may be made by letter from the Clerk of the society to the Standing Clerk of the Convention. It is desirable, however, that *delegates* should be sent. And each delegate should be furnished with a certificate of his appointment from the Clerk of the society, by which he is ap-

pointed. We trust that every society will be fully represented in the Convention; and we say unto all, brethren think of these things; and, while the supporters of satan's kingdom are active, do not suffer yourselves to be idle. Let delegates be chosen such as will attend the Convention. Let them prepare themselves to furnish the Convention with information on every important particular relative to the condition and prospects of the societies which they individually represent. This is desirable because it will enable the Convention to furnish the public with correct statistics of our denomination in this state.—And every one who feels an interest in the advancement of the cause will see and feel the importance of this. We trust that our brethren will not forget their duty in this matter.

R. O. W.

SALVATION VOLUNTARY.—It is a charge sometimes brought against the doctrine of divine and impartial grace that it forces men to heaven against their will. If all men are to be saved, since they do not repent and believe in this life, they must be compelled, to go to heaven; and this compulsion destroys their free agency, and makes them mere machines in the work of their salvation. And this, it is contended, cannot be true, for God has given them the power to choose or refuse, to act voluntarily in reference to accepting the provisions of the gospel, & if they neglect the means of grace the blame of their being damned will fall upon themselves. God cannot in consistency with their agency, compel them to be saved.

Now all this is very specious and plausible; and to superficial minds it might furnish some objection to the salvation of all men. But there is a question arising, is it sound reasoning? The following remarks from the Trumper, we think, will furnish an answer to the question.

God has decreed the salvation of all mankind.—He has promised to bless all the nations, kindreds and families of the earth in Christ Jesus. So the patriarchs Abraham, Isaac and Jacob believed; and so Peter, Paul and others of the sacred writers have testified. David declares, that 'all the nations which God has made shall come and worship before him, and glorify his name.' The prophet Isaiah asserts, that 'though our sins, be as scarlet, they shall be white as snow, and though they be red like crimson, they shall be as wool; that death shall be swallowed up in victory, and tears wiped from all faces; that God hath sworn by himself, that, "every knee shall bow, and every tongue shall swear;" and that "all flesh shall see the salvation of God." Jeremiah who was truly a brother to Isaiah in his faith speaks in this wise: 'I will put my law in their inward parts, and write it in their hearts; and will be their God; and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother saying "Know the Lord, for they shall all know me, from the least unto the greatest of them," saith the Lord.' The same prophet adds, that 'the Lord will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies, for he doth not afflict willingly, nor grieve the children of men.' The other prophet asserts the same doctrine. In the New Testament it shines, if possible, in still brighter lustre. Jesus taught it. The angels who came to announce his birth taught it. John the Baptist declared that the Lamb of God should take away the sin of the world.—All the apostles taught this doctrine. John said, 'we have seen and do testify, that the Father sent the Son to be the Saviour of the world.' Paul asserted the same sentiment in a variety of ways, and in all his epistles. In fact, there is nothing revealed in the sacred scriptures with more plainness, than this great and interesting truth, that 'God will have all men to be saved, and to come to the knowledge of the truth.'

'But will God force men to be saved?' 'Will

he send them to heaven against their will?' Now brother, why do you ask that question? 'I will tell you. (he says) I do not believe God will violate man's moral agency. God has made man a free agent, and promised to treat him as a free agent, and he will not force him to heaven.'—Well, brother, very well, you do not hold to forcing men against their wills. Now, if God will not force men to heaven, will he force them to hell against their wills? If you do not hold to forcing men against their agency, you must give up your doctrine of eternal torment; for men will never go to hell voluntarily to suffer endless torment. Hold strongly then to your original propositions, that God will never force men, nor violate their free agency, and you will never get your hell inhabited, unless people move in of their own accord, in which case it would be no hell at all to them; or even if it should prove more uncomfortable than they anticipated, as they will still remain free agents, and as God will never violate their agency, they can leave the premises at any time when it shall best suit their convenience.

Well, brother, what will you say now? Do you think God will violate man's moral agency? I will tell you what you will say now; you will change your ground; you will declare that altho' God will not compel men to go to heaven, he will compel them to go to hell, if they do not repent, and embrace the offers of mercy, during the day of probation. This you will say is right and just. For if man will not be saved in God's time and way, they ought not to be saved at all. You are very easily reconciled, brother to the doctrine of eternal torment. But let me ask you, is it so much more pleasant to the benevolent God to plunge his intelligent creatures into endless torment, in preference to taking them to himself in glory, that he will by no means violate their agency to take them to heaven, but will certainly violate it to send them down to an endless hell? Who dare say this of the great Jehovah? Even if they desired to go to this dreadful hell, a good Being, like God, would correct that desire, because he has the power so to do; and give them a desire for heaven, and make them happy there. What should we say of that earthly father, who would never oppose the will of his children when they wanted to injure themselves; but if they wanted any good thing, if they sought a kindness at his hands, he would be sure to oppose them. He would be called a monster in human shape.

We ought to say, before we close this article, that Universalists never contended that God would in any way violate the moral agency of man.—His grace has already converted some of the most obstinate sinners without violating their agency at all; witness Nebuchadnezzar, Saul of Tarsus, and many others. When God converts men, he enlightens their minds, he changes their views, he gives them new feelings, he makes them willing in the day of his power. So every sinner may be converted. Every will may be changed into a conformity to the will of God; and this is the salvation of all mankind.

Who is it then, we ask, that believes in the violations of man's moral agency? It is not the Universalist. He does not hold to the violation of man's moral agency at any time, or in any sense. But the believer in endless hell torments does hold to a violation of man's agency. He holds that man shall be sent to an eternall hell, whether he will, or not; that he shall have no opportunity for repentance, though he sincerely desire it. Let not those who hold that man's moral liberty and agency will thus be restricted, ever bring the charge against Universalists, that they believe that man's moral agency will be violated.

A BOLD SOLDIER. A friend has put into our hands a copy of a letter addressed to Rev. Datus Ensign of the Methodist connexion, inviting him to a discussion of the doctrine of the Trinity. The origin of the letter was this. Mr. Ensign was located on the 'Half moon Circuit,' and before a large congregation, at the Union Meeting house, boldly charged those who believe not in the Trinity with

POETRY

Religion.

Is there aught on earth but sorrow—
Dark forebodings—bitter tears ;
Clouds to day and storms to-morrow—
Doubts—distressing doubts and fears ?
Is there aught to cheer our sadness—
Aught to chase our darkest gloom—
Fill our sculs with joy and gladness,
Light our pathway to the tomb ?

Is there aught of real pleasure
In this world of fickleness ?
Solid, and substantial treasure ?
Unalloyed happiness ?
Are earth's fairest scenes illusive—
Her brightest hopes but airy dreams—
Her firmest promises delusive—
Wherein no lasting pleasure beams ?

Yes, there is a balm for sorrow,
Sweetest solace for our tears ;
From religion we can borrow
Light which e'en the darkness cheers,
Though the clouds may blacken o'er us,
As we walk the 'narrow way,'
God will place his light before us,
Shining unto perfect day.

Though this earth affords no pleasure,
We can find it e'en below—
Solid and substantial treasure—
If in duty's path we go ;
Be the kindly hand extended
To the suffering and the sad,
And the destitute befriended,
And the sorrowing made glad.

Then our path is smoothe and even :
And though storms around us rise.
Still the purest light of heaven
Radiates the christian's skies,
Pure religion, too, can lighten
All our burthens 'neath the sky,
All her evidences brighten
Of a resting place on high.

A SKETCH.

The depopulating pestilence that walketh at noonday, the carnage of cruel and devastating war, can scarcely exhibit their victims in a more terrible array, than exterminating drunkenness.—I have seen a promising family spring from a parent trunk, and stretching abroad its populous limb like a flowering tree covered with a green and healthy foliage. I have seen the unnatural decay beginning upon the yet tender leaf and gnawing like worm in an unopened bud, while they dropped off, one by one, and the scathed and ruined shaft stood alone, until the winds and rains of many a sorrow laid that too in the dust. On one of those holy days when the patriarch, rich in virtue as in years, gathered about him the great and the little ones of the flock—his sons with their sons, and his daughters with their daughters—I, too set at the festive board, I, too, pledged them in the social wine cup, and rejoiced with them round the hospitable hearth ; and expatiated with delight upon the eventful future ; while the good old man warmed in the genial glow of youthful enthusiasm, wiped the tear of joy from his glistening eye. He was happy. I met with them again when the rolling year brought the festive season round. But they were not all there. The kind old man sighed as his suffused eye dwelt upon the then unoccupied seat. But joy yet came to his relief and he was happy. A parent's love knows

no diminution—time, distance, poverty, shame, but gives intensity and strength to that passion before which all others dissolve and melt away. Another elapsed. The board was spread but the guests came not. The old man cried, 'where are my children ?' And echo answered where ! His heart broke—for they were not. Could not ! Heaven have spared his gray hairs this affliction ? Alas ! the demon of drunkenness had been there. They had fallen victims of his spell. And one short month sufficed to cast the veil of oblivion over the old man's sorrow and the young one's shame. They are all dead.

RELIGIOUS BELIEF OF THE JEWS.

The following statement of the Jewish creed is found in the celebrated confession of faith drawn up by Maimonides at the close of the eleventh century. We knew not that there was such an one in existence till a few days since, when we came across it in an old newspaper.—*Intelligencer.*

1. I believe with a true and perfect faith, that God is the Creator, (whose name be blessed!) governor, and maker of all creatures, and that he hath wrought all things, worketh, and shall work for ever.

2. I believe, with a perfect faith, that the Creator (whose name be blessed!) is one, and that such an unity as in him can be found in none other, and that he alone hath been our God, is, and ever shall be.

3. I believe, with a perfect faith, that the Creator (whose name be blessed!) is not corporal, not to be comprehended with any bodily properties ; and that there is no bodily essence that can be likened unto him.

4. I believe, with a perfect faith, the Creator (whose name be blessed!) to be the first and the last, that nothing was before him, and that he shall abide the last forever.

5. I believe, with a perfect faith, that the Creator (whose name be blessed!) is to be worshipped, and none else.

6. I believe, with perfect faith, that all the words of the prophets are true.

7. I believe, with a perfect faith, that the prophecies of Moses, our master, (may he rest in peace!) were true; that he was the father and chief of all wise men that lived before him, and shall live after him.

8. I believe, with a perfect faith, that all the law, which at this day is found in our hands, was delivered by God himself to our master Moses, (God's peace be with him !)

9. I believe, with a perfect faith, that the same law is never to be changed, or any other to be given to us of God (whose name be blessed !)

10. I believe with a perfect faith, that God (whose name be blessed !) understandeth all the works and the thoughts of men, as it is written in the prophets; he fashioned their hearts alike, he understandeth all their works.

11. I believe, with a perfect faith, that God will recompense good to them who keep his commandments and will punish those who transgress them.

12. I believe, with a perfect faith, that the Messiah is yet to come, and, although he retarded his coming, yet will I wait for him till he come.

13. I believe, with a perfect faith, that the dead shall be restored to life, when it shall

seem fit unto God, the Creator (whose name be blessed, and memory celebrated, world without end ! Amen.)

A PARADOX.

We once asked an Arminian gentleman if he thought he could, by his works, render himself worthy of endless happiness beyond the grave. He replied he could, adding, that if he did not perform such works, he never could see heaven. We asked him if he was in the daily habit of performing those indispensable deeds, he replied he was not. Do you wish to go to heaven, we inquired ? Yes, was the answer. And don't you desire to perform works that will lead you there ? Yes, he replied. And why do you not do that which you desire to do, and are capable of doing, when your eternal welfare depends upon it ? No answer. Here we have a man who can do a thing—anxiously desires to do it, and yet does it not, although heaven is to be the reward ! We have always thought that when an individual had power to accomplish any object, and anxiously desired to perform it, he never failed to do it. This, however, is like the Arminian's god: He has power to save all men—is desirous that all should be saved, and yet he will not save all ! ! This we call a paradox. Reader what think you of such logic.

Sentinel.

FILIAL DUTY.—There is no virtue that adds so noble a charm to the finest traits of beauty, as that which exerts itself in watching over the tranquility of an aged parent. There are no tears that give so noble a lustre to the cheek of innocence, as the tears of filial sorrow.

Marriages.

At Bloomfield, by Rev. T. H. Gallaudet, Mr. Henery Butler of this city, to Miss Harriet E. Cadwell of the former place.

In East Haddam (Millington Society) on the 14th inst, by William Marsh Esq., Mr. Richardson Fuller of East Haddam to Miss Jerusha B. Carrier of Colchester.

In Knox, Albany Co. on Tuesday the 8th inst, by Dr. Paul Weidman, Capt. Simeon Morgan of Schoharie, to Miss Jane Lee, daughter of Michael Lee, Esq. of the former place.

Deaths.

In Troy, N. Y. on the 6th inst, Mrs. Goodell, consort of Mr. John Goodell of that city.

It is not often that we take our pen in hand to eulogize the dead; but the *virtuous* dead should be held in remembrance. To those who know the truth as it is in Jesus, it is enough to say, that the lamented subject of this notice was a *Universalist* in deed and in truth, and we are persuaded, that could she guide our pen, she would wish no higher eulogy than this. She believed in the glorious gospel of the blessed God and lived the doctrine she professed. By this dispensation of divine providence the Church in Troy has lost one of its brightest ornaments ; and the tears of the poor and the destitute will long tell that they have lost one whose ear was open to their cries, and whose hand largely administered to their necessities. The God of consolation give comfort to those that mourn her loss for they are many.

I. D. W.

REMOVALS.

THE OFFICE of the Inquirer and Anchor in Hartford, is removed to the building formerly owned and occupied by Mr. N. Ruggles in Main St. a few rods south west of the State House square.

The office of the Inquirer and Anchor in Albany is removed to the room over E. Murdock's store, directly opposite the Eagle Tavern, South Mar-